

ORGANIZATIONAL COMPETENCIES AND CROSS CULTURAL ISSUES

Assessing Community Competencies to Adapt

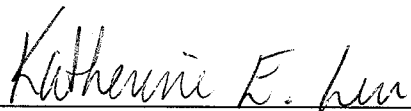
to the Arrival of Refugee Diaspora

by

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ABSTRACT

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ORGANIZATIONAL COMPETENCIES
AND CROSS CULTURAL ISSUES

Assessing Community Competencies to Adapt to the Arrival of Refugee Diaspora

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Background of the Problem:

In January 2002, there were 19,783,000 refugee and asylum seekers worldwide fleeing from 53 different countries (World Refugee Survey 2002). During the past 2 years, Barron, Wisconsin has visibly changed due to the unanticipated arrival of refugees from Somalia. The town of 3,000 is now over 13 percent Somali. The Somalis and the community of Barron, Wisconsin are only representative of refugees resettling in countries of asylum, and the communities where they choose to live. The problems, challenges, and misunderstandings that face the new residents of Barron are similar to

those experienced around the world as refugees seek safety and new lives in their adopted countries.

The purpose of this study is to increase the understanding of issues concerning refugees and how those issues impact communities; and to design an instrument that can be used to assess community competencies to adapt to an increasingly diverse environment. This assessment will help to identify training needs to increase the capacity of the new community..

The review of literature presents information concerning the international and national status of immigrants and refugees; gathered from news sources, governmental publications, non-governmental organizations (NGOs), and from individuals living in communities recently changed through the secondary migration of refugee Diaspora. Theories concerning diversity will be examined briefly.

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I would like to thank

My children Shawn, Michael, Paul and Jaimee for continuing to grow into the people they want to be and for celebrating the person I am becoming

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The people living in cultures of international diversity who graciously shared their stories

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Madison Lu Campbell for coming into the world and making the world a much brighter place

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CHAPTER 1

INTRODUCTION

They have traveled a long distance from home. They have come to a land and climate that is different from what they have known, and they must learn a language that is foreign to them. Their religion is important to them, they are Muslim. Yet, when they arrived at this chosen place there was no mosque for them. They have come to a town in rural Wisconsin, where their dark skin and the distinctive clothing women wear cause them to stand out from local residents. They have been drawn by the hundreds to this town because there is work for them to do at a turkey processing plant. They have come to this quiet town for a new beginning. These are the Somali, refugees and asylees who have settled in Barron, Wisconsin through secondary migration.

Barron, Wisconsin visibly changed with the unanticipated arrival of the Somali. At first a few came and found work. They contacted friends and relatives to join them in Barron and to work at the Jennie-O Turkey Store. The town of 3,000 is now over 13 percent Somali. The community is slowly adapting to the change as the Somali are being accepted into the culture.

The school district hired additional staff members and tutors to implement an ESL (English as a Second Language) program. During the summer of 2003, ten residents of Barron participated in a distance education class from the University of Wisconsin-River Falls, to prepare them to be instructors to teach English as a Second Language. There were 5 native residents (NR) of Barron and 5 Somali newcomers (SN) in the classroom. I participated in the class from the River Falls campus. The instructor described some of

the culture shock experienced by immigrants as they adjusted to life in a different culture. The new residents explained the difficulties of living in an area which lacks a mosque for them to worship in, they cannot purchase familiar clothing, and they cannot buy meat that has been prepared according to their religious restrictions. The question was then asked: Has Barron had culture shock with the influx of the Somali?

“The whole city is still in culture shock.” (NR)

“People do not understand the economic impact in Barron. They (Somali) do all their shopping in town. Citizens-Natives go to Eau Claire to shop.” (NR)

“There are negative feelings in town. We are in this phase: Go Away. People need to go beyond this. Somalis are not the only immigrants.”(NR)

“There were Mexican workers and now in the grocery store there is a whole section, 2 feet, of Hispanic foods. But they went away – or were so much more like us.” (NR)

“I moved to Barron 47 years ago – very difficult to be accepted in to a community. People are not friendly. Most of them have never lived around anyone with a different color...Barron is a hard nosed community to get into. These people (Somali) will have to make an extra effort to get acquainted to this town.” (NR)

To this comment, one of the Somali responded:

“If you (a white woman) had a problem – what do you think of us – different clothes – different skin color – different language. We just try to move on.” (SN)

Barron has become more internationally and culturally diverse, and there are changes occurring throughout the community. Several community leaders formed the Diversity Council to help address specific issues concerning the influx of Somalis who have moved to this rural community. The mission of the Diversity Council is to “help build a community where the attitudes and actions of its people foster mutual respect so that people of all cultures can fully participate in the community.” There had been a discussion addressing the possible inclusion of a member of the press at Diversity Council/Forum meetings, but there were concerns involving “the printing of direct quotes made by individuals attending council meetings.” (Diversity Forum Minutes, June 5, 2001). There is no evidence of serious issues being dealt with during the meetings. Yet, there are concerns in the community. A murder occurred in 1999 in Barron involving 2 Somali males; the community changed. People have talked to me about “tribal issues” and are concerned that there will be more violence (NR TESOL class members, June 2003).

While much of the community is generally supportive of the new residents, there are some who have displayed bigotry and racial/ religious prejudice. Comments such as the following should not be overlooked: “I’m not a racist but...” or, “I don’t know why those (expletive deleted) had to come here and makes [*sic*] our lives so miserable. They don’t bring any good to this community.” (Emerson, April 20, 2003). The school

superintendent has been told by parents that they “don’t want their children attending school in the same classrooms as Somalis” (Emerson, April 20, 2003).

Misunderstandings may occur even when people have good intentions. A community leader of Barron told me of his first encounter with the Somali. Upon entering a meeting, he shook hands with the people in the room, put his hand out to greet a Somali woman and was scolded by her and told that he had no right to do that. He had wanted to make her feel welcome, instead she sounded angry, and he was embarrassed. They did not know how to communicate with each other.

In January, twenty Somali high school seniors transferred from schools in Minnesota where students must pass a comprehensive exam to graduate from high school, to Barron Area High School. These 18 and 19 year olds joined other Somali students and became 22 percent of the Barron High School Class of 2003, where despite significant difficulties with the English language, they graduated this spring. I spoke with the ESL Coordinator for the Barron School District, “These students also came to Barron to work; they attend school and they work the 2nd shift at the turkey processing plant. They are trying to make a better life for themselves” (Frandsen, K. personal communication, April 2003).

STATEMENT OF THE PROBLEM

In the past 52 years, there have been many changes in international law regarding refugees and asylees. According to the United States Refugee Committee there were 19,783,000 refugees and asylum seekers world wide in January 2002. An additional 4.9 million people were displaced and returned to their homeland during 2001. This number

fluctuates as populations shift across neighboring borders and different reporting methods are employed; but on average approximately 20 million people are forced to relocate for safety from persecution. If internally displaced persons are included in those numbers, then there are over 35 million people who are either refugees or internally displaced persons. To save their lives, men, women, and children flee their homes in hope of finding safety (World Refugee Survey 2002).

The Somali and long term residents of Barron, Wisconsin are only representative of the refugees resettling in countries of asylum, and of the existing communities where they choose to live. The problems and challenges that face the new residents as they arrive and settle in existing communities are compounded by the need to acquire the language of their new homeland; and the problems and challenges that face the existing community members when they experience an influx and resettlement of refugee populations are similar to those experienced around the world. The refugees may be similar to the people in the communities where they find refuge; or they may be very different from people in their host countries and new communities. But, the necessity for both the new and long term residents to adapt to a changing environment, to recognize another's culture, to respect the dignity of all people, and to learn to communicate with each other are essential skills for the process of resettlement to be successful.

THE PURPOSE OF THE STUDY

The purpose of the study is to increase the understanding of refugee issues, the impact on communities, and to design an instrument that can be used to determine the current capacity of communities and organizations to move from the introduction of an

internationally distinct population to the acceptance and integration of the new community members; and to identify future training needs to increase the capacity to live and thrive in an increasingly diverse environment.

SIGNIFICANCE OF THE STUDY

The study will add to the existing body of knowledge concerning the preparedness of communities, organizations and individuals to live and work within an environment that has international or ethno-political diversity. There are currently 35 million people in the world who have had to flee their homes in search of safety. They are forced to flee with little or nothing and must adapt to new situations in order to survive. There are individuals and organizations who work with these displaced people. They may have received diversity training or cross-cultural training at some point, but they may not be prepared to work with refugees and others in the existing community. The cultural competence and capacity of organizations and individuals to work in these diverse environments could be enhanced through proper training developed after assessing where the gaps in knowledge concerning refugees, cultural diversity and organizational excellence exist.

LIMITATIONS OF THE STUDY

The information and literature I have reviewed concerning refugees has all been in English, written by people who are able to observe the world of refugees from a somewhat sheltered and protected environment. I have had access to public information, but many of the decisions regarding refugees have been off the record.

I am monolingual. The instrument I am creating will be in English, whether it takes the form of a survey, a focus group, or an interview. Participants will need to be able to read or at least speak English; or be willing to work candidly with an interpreter.

The year I was born, Israel declared its independence; the United Nations sent its first observers to Palestine and later that year passed the Universal Declaration of Human Rights. I was 4 when Asian immigrants were finally allowed to have American citizenship. I was in kindergarten when the Supreme Court made its decision to force desegregation of schools in the case of *Brown vs. the Board of Education*. I was in 3rd grade when Rosa Parks rode the bus.

I am a child of the 60's. "Ask not what your country can do for you; ask what you can do for your country." I understood Martin Luther King's *I Have A Dream* speech when I saw it on the news. I understood the sentiment; I did not understand why discrimination existed. I watched the civil rights marches, and I watched the news of the murders of the white students who went to register black voters.

My life and concerns for social justice and advocacy are inextricably intertwined. I am white, a fact that has been brought to my attention several times while doing this research. I have had individuals from Ghana ask, "You mean a white woman is interested in people from Somalia?" and "You mean a Caucasian is studying this?" A woman from Somalia asked me "Why would a white woman care about refugees?" I have always seen myself as an activist and an advocate, not as a white activist and advocate. Yet, as I read Goodman's *Promoting Diversity and Social Justice, Educating People from Privileged Groups*, I understood that I have been part of the majority, a person of privilege. Goodman explains that people of privilege can choose to remain

silent in the face of injustice, rather than putting themselves at risk for someone else's problem. I never learned that. Perhaps that is why my interest in studying refugee issues is noteworthy.

Ignoring a problem or remaining silent when injustice is present is unacceptable to me. I learned to help when help was needed, to get help if you didn't know what to do, to learn how to help in the future, to speak up for those who cannot speak up for themselves, and to be intolerant of injustice. My ethnicity may have influenced the responses I have received from people, although I do not know how that influence would affect the answers. The fact that I am a graduate student and an "out-of-towner" may have had an equal or greater influence on the willingness of people to discuss sensitive issues with me.

I have used reliable sources concerning the refugee issue: including the UN High Commissioner for Refugees, the US Committee for Refugees, All Africa.com, the Wisconsin State Refugee Coordinator, and the Office of Refugee Resettlement. However, there is a lack of consistency in reporting the number of fatalities in the homelands of the refugees; the instances of hate crimes; the number of internally displaced people; the number of people seeking refuge in near and distant countries; and the number of secondary migrants settling in any given area. The numbers in this report are accurate as recorded from the various sources, they do not however add up.

METHODOLOGY

By reviewing current literature, meeting with subject matter experts, and discussing matters with the members of the TESOL class held June 2003, I have gained

an initial understanding of issues that affect the ability of a community to adapt to international diversity following a large influx of refugees through secondary migration. I have reviewed information on needs assessments, cultural diversity, and organizational excellence. I will develop a tool to evaluate the community's current status and its capacity to move from the introduction of an internationally distinct population to the acceptance and integration of the new community members into the newly formed community.

DEFINITION OF TERMS

Acculturation: Processes for handling intercultural relationships that produce specific outcomes for the organization and the individual (Cox, 1994).

Assimilation: Is a one-way adaptation in which an organization's culture becomes the standard of behavior for all other cultures merging into the organization. The goal of assimilation is to eliminate cultural differences, or at least the expression of differences at work (Cox, 1994).

Asylee: Someone who has entered a country on their own as student, tourist, business person or without papers and claims to be a refugee and applies for and receives asylum, a status that will allow them to remain in that country. Often, an asylum seeker must undergo a legal procedure in which the host country decides if he/she qualifies for refugee status. International law recognizes the right to seek asylum, but does not oblige states (countries) to provide it (World Refugee Survey 2002).

Cultural Competence: A set of academic and interpersonal skills that allow individuals to increase their understanding and appreciation of cultural differences and similarities within, among, and between groups. This requires a willingness and ability to draw on community-based values, traditions, and customs and to work with knowledgeable persons of and from the community in developing

targeted interventions, communications, and other supports. (Community Anti-Drug Coalitions of America, n.d.).

Cultural Diversity: Differences in race, ethnicity, language, nationality, or religion among various groups within a community is said to be culturally diverse if its residents include members of different groups. (Community Anti-Drug Coalitions of America, n.d.).

Diaspora: The scattering of people with a common origin, background, beliefs, etc., and the places where they have settled (New World Dictionary, 1986).

Durable solutions: Refugee protection and assistance organizations generally promote three "durable solutions" to refugees' plight: voluntary repatriation, local integration in the country of first asylum, or resettlement in a third country (World Refugee Survey 2002).

Internally Displaced Person: A person who has been forced from his/her home for refugee-like reasons, but remains within the borders of his/her own country. Because the person is still under the jurisdiction of a government that might not want international agencies to help him/her, an internally displaced person might still be vulnerable to persecution or violence (World Refugee Survey 2002).

Integration: The bringing of different racial or ethnic groups into free and equal association (New World Dictionary, 1986).

Involuntary Repatriation: When the host country forces the refugee or asylum seeker to return to their home land (World Refugee Survey 2002).

Lau v. Nichols: A class action suit brought by parents of non-English-proficient Chinese students against the San Francisco Unified School District. In 1974, the Supreme Court ruled that identical education does not constitute equal education under the Civil Rights Act of 1964. The court ruled that the district must take affirmative steps to overcome educational barriers faced by the non-English speaking students (Anchorage School District Memorandum #228, April 14, 2003).

Local Integration: When it is not safe for refugees to return home after a prolonged period in exile, a host government may decide to allow refugees to integrate locally (World Refugee Survey 2002).

1951 UN Refugee Convention: On July 28, 1951, world governments adopted the "Convention relating to the Status of Refugees." (World Refugee Survey 2002).

1967 Protocol: The document that has revised the 1951 Refugee Convention and established the legal standards for refugee protection and has been accepted by 131 countries. (World Refugee Survey 2002).

Organizational Competencies: Knowledge, skills, and abilities demonstrated by organization members that are critical to the effective and efficient function of the organization (Community Anti-Drug Coalitions of America, n.d.).

Pluralism: Refers to two-way learning and adaptation process in which both the organization and entering members from various cultural backgrounds change to some degree to reflect the cultural norms and values of the other (Cox, 1994).

Refugee: any person who is outside any country of such person's nationality or, in the case of a person having no nationality, is outside any country in which such person last habitually resided, and who is unable or unwilling to return to, and is unable or unwilling to avail himself or herself of the protection of, that country because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion (World Refugee Survey 2002).

Refugee Act of 1980: United States legislation designed to provide permanent authority for admission and assistance for refugees. (World Refugee Survey 2002).

Separation: Cultural merger situations in which the entering members are unwilling or unable to adapt to an organization's culture and seek some autonomy from it (Cox, 1994).

Third-country Resettlement: Usually the last option of the three solutions. When repatriation would be unsafe and the first-asylum country refuses local integration, a third country must be found to accept the refugees (World Refugee Survey 2002).

United Nations High Commissioner for Refugees (UNHCR): Established in 1951, UNHCR is the branch of the United Nations charged with the international protection of refugees. UNHCR has increasingly been asked not only to protect refugees, but to provide assistance to them. (World Refugee Survey 2002).

United States Committee For Refugees (USCR) USCR was founded in 1958 to coordinate the United States' participation in the United Nations' International Refugee Year (1959). In the forty years since, USCR has worked for refugee protection and assistance in all regions of the world (World Refugee Survey 2002).

VOLAG: Acronym for *voluntary agencies*

Voluntary Repatriation: When conditions in the home country have changed so much that refugees no longer believe their lives or liberty are threatened, they may return home voluntarily (World Refugee Survey 2002).

CHAPTER II

REVIEW OF LITERATURE

World wide conflicts continue to displace people from their cultures; governments are thus re-evaluating their existing policies concerning refugees. As a result, many communities around the world are being affected by the influx of those seeking refuge. International diversity has come into otherwise remote and oftentimes homogenous locations. The review of literature included international, national and local news sources concerning refugees, immigrants and asylees; international reports on the state of refugees; theoretical studies concerning diversity; minutes from community board meetings; newsletters and web sites from organizations serving diverse populations; presentations by and personal correspondence and conversations with subject matter experts on diversity issues and the resettlement of refugee Diasporas in America.

The World Refugee Survey, 2002 by the US Committee for Refugees and *The State of the World's Refugees* by the United Nations High Commission for Refugees have served as important resources concerning international policy and statistics regarding refugees. *Cultural Diversity*, by Taylor Cox, Jr.; *Culture Clash*, by Seelye and Seelye-James; *Promoting Diversity and Social Justice*, by Diane Goodman, have provided insights into theories concerning cultural diversity. I have reviewed information on organizational and community assessments, and the Minnesota Council on Nonprofits Principles and Practices for Nonprofit Excellence.

GLOBAL IMPACT

In the past 52 years, there have been many changes in international law regarding refugees and asylum seekers. According to the United States Committee for Refugees there were 19,783,000 refugees and asylum seekers world wide in January 2002, an additional 4.9 million people were displaced and returned to their homeland during 2001. This number fluctuates as populations shift across neighboring borders and different reporting methods are employed; but on average approximately 20 million people are forced to relocate for safety from persecution. If internally displaced persons are included in those numbers, then there are over 35 million people who had to flee their homes to save their lives (*World Refugee Survey 2002*).

The United States is a land that has been generally populated by immigrants and refugees. However, the first refugee legislation, the Displaced Persons Act of 1948, was enacted by the U.S. Congress and admitted an initial 250,000 displaced Europeans to the United States. In 1951, the UN Convention Relating to the Status of Refugees, established limits to the definition of refugee to mean people who feared a “narrow scope of human rights abuses and were migrants in Europe who fled because of events prior to that date.” The geographic and temporal restrictions of the Convention were lifted in 1967 by a Protocol. As of 2002, this Protocol has been adopted by 131 countries (*The State of The World's Refugees, 2002*). The Organization of African Unity (OAU, 1969) extended the definition of refugee to include persons compelled to leave their habitual residence because of hostile aggression, occupation, foreign domination, or events seriously disturbing public order. Similarly, the Cartagena Declaration in 1984 of the

Central American States includes persons fleeing generalized violence, international conflicts, and serious disturbances of public peace.

By international law, persons who have been granted Refugee Status have specific rights called durable solutions. These rights include: voluntary repatriation, local integration in the country of first asylum, or resettlement in a third country. These solutions impact those seeking refuge as well as the countries where they seek asylum (World Refugee Survey 2002). The Universal Declaration of Human Rights states that "Everyone has the right to seek and to enjoy another country's asylum from persecution." However, countries are not obliged to grant asylum. Barring special circumstances, once a person is offered asylum and taken into a country, they have the right to stay and cannot be forced to return to the place where there is still the probability of persecution. The protections offered by the durable solutions are responsibilities born by the countries that accept refugees. In practicality, the responsibilities inherent in those Durable Solutions cause some countries to refuse admission to people who lack the correct paperwork for refugee status and who do not have prior authorization to enter and stay there.

Most Americans, or their ancestors, have arrived here from other countries. They were welcomed by the spirit of The Statue of Liberty:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore;
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"
(Lazarus, Emma, 1883).

However, that golden door is not always open. In 1939 the United States government refused to let the S.S. St. Louis from Germany land with its cargo of Jewish refugees. Other countries also refused refuge to the people on board. Instead of finding safety, they were forced to return to Germany (*Tragedy of the S.S. St. Louis*). The United States again finds itself in a quandary with the arrival of refugees, immigrants and boat people. Some wait in refugee camps in foreign lands for several years, some are welcomed, some are accepted, some are refused entry to the United States and are sent back to sea, some are placed in guarded detention areas, and still others sent back to their homeland. Refugees are at the mercy of government officials here and around the world. The policies in the United States changed following September 11, 2001. No doubt they will continue to change.

In 2001, Australia turned back a Norwegian ship that had responded to a call for help from a sinking ship from Indonesia. The ship was over laden with people from Afghanistan apparently seeking refuge in Australia. These “boat people” were turned away for fear that they may not be refugees, but may be criminals or other people who will overtax the social system. According to the Edmund Rice Centre for Justice and Community Education at the Catholic University over 84% of the boat people arriving in Australia are indeed refugees who would qualify for admission. Yet, all the boat people were sent back into international waters in search of a country that would provide a safe haven and refuge. Australia then changed its laws to protect itself from the burden of refugees (*World Refugee Survey 2002*).

The implications of international migration and the creation of Diasporas are far reaching. Countries were once thought of as “nation-states” founded on principles of

cultural and political unity. The acculturation of the refugees has not always gone as the native residents of the host communities had planned. The new “immigration-states” include people of diverse ethnic and cultural origins who may be maintaining allegiance to their homeland (*An Introduction to Diasporas in the United States, 2003*) rather than forming a new allegiance to their new country. Some existing residents may be concerned with the heavy concentration of refugees moving into their community who speak another language, are from another culture, have no source of income, and may be a burden on the local economy.

The world-wide number of documented refugees and those seeking asylum in 2002 is larger than the population of Australia (19,731,000). According to the 2001 World Refugee Survey, 53 countries are the sources for the uprooted people; 94 countries either produce uprooted people, or host them; and in some cases they do both. Refugees are an international concern and the issues surrounding them need to be addressed. In 2002, most of the world’s refugees were located in Asia, Africa, and Europe. Asia hosts the largest refugee population (48.3%), followed by Africa (27.5%), Europe (18.3%), North America (5%), Oceania (0.6%), and Latin America and the Caribbean (0.3%)(UNHCR).

The number of refugees from any country changes with the political climate. In times of danger they seek refuge wherever possible. They may be forced from their homes, yet remain in their country as internally displaced persons with no food, shelter, water, or medical care. Some receive refugee status and resettle to another continent; others may cross into a neighboring country to find refuge. Many refugee camps are not safe havens. They may be attacked by militant groups, foreign armies or simply be in the

line of fire of the conflict. The wars in the Democratic Republic of the Congo have taken the lives of over 2 million men, women and children from 1998-2003, some accounts have listed the number of fatalities at 4.5 million. It is too dangerous for relief agencies to enter the country to determine the exact toll. However, approximately 10% of those Congolese died at the hands of armies from several countries, including militia members from multiple ethnic groups within the DR Congo; and the remaining 90 % died as a result of starvation or disease as a result of the conflicts (BBC NEWS, April 8, 2003).

The work of helping refugees is the responsibility of governments, but it is often carried out by humanitarian workers in the field. They may work or serve as volunteers for an NGO, church, or governmental relief agency. They staff refugee camps, provide many things including medical care, food, water, and shelter, and possibly help the refugee with the paperwork necessary to allow them to gain refuge in a different country. As the global situation of internal and international conflicts intensifies; the need for asylum increases. Relief workers are put into increased danger by the people who are trying to eliminate those seeking asylum. According to AllAfrica.com (March 2003) “87 humanitarian workers and 5,268 refugees, returnees and third country nationals were still missing a week after they were forced to flee a transit camp in Cote d’Ivoire.”

The United Nations established rules and guidelines for the treatment of refugees in 1951. Yet, the problems causing the displacement of people continue. Humanitarian action alone “cannot resolve the fundamental social, economic and political problems that lead to displacement.” “...unresolved displacement may fatally complicate the resolution of wars and the stability of peace. The persistence of conflict and displacement has

weakened the commitment of many states (countries) to uphold internationally agreed principles of refugee protection.”(The State of the World’s Refugees, 2000).

The African Union, AU, previously called Organization of African Unity, is now addressing issues concerning economic, social, cultural, human, political, and civic rights. Hopefully these measures will improve human rights in Africa (Amnesty International, May 2003). Forcing a group of people out of the country has a similar outcome for the region as does ethnic cleansing. Each year 20 million people are forced to seek refuge elsewhere. Laws protecting refugees are important, but policy changes stopping the hostilities are crucial. This is an international issue.

Many countries will bear the burden of providing for refugees, yet the burden is not equally distributed. In regions of conflict, the ratio is still greater. In Jordan, the ratio of refugees to general population is 1:3; in Lebanon 1:11; in the United States 1:578; and in Barron, Wisconsin the ratio is 1:7.

The chart on page 23 illustrates the ratio of refugees to the general population and numbers of refugees present in several countries

Ratio of Refugees to Selected Host-Country Populations

Listed by Host Country as of December 31, 2001

Gaza Strip*	1:2	852,600
Jordan	1:3	1,643,900
West Bank*	1:3	607,800
Lebanon	1:11	389,500
Iran	1:26	2,558,000
Djibouti	1:27	22,000
Yugoslavia	1:27	400,000
Congo-Brazzaville	1:30	102,000
Zambia	1:36	270,000
Guinea	1:40	190,000
Liberia	1:53	60,000
Pakistan	1:72	2,018,000
Tanzania	1:73	498,000
Sudan	1:104	307,000
Uganda	1:138	174,000
Saudi Arabia	1:168	128,500
Congo-Kinshasa	1:176	305,000
Thailand	1:225	277,000
Malaysia	1:395	57,500
Canada	1:443	70,000
United States	1:578	492,500
Germany	1:709	116,000
United Kingdom	1:972	61,700
Indonesia	1:2,535	81,300
Russian Federation	1:5,121	28,200
Turkey	1:5,262	12,600
Mexico	1:16,064	6,200
Japan	1:19,859	6,400

Although developed countries contribute most of the funding for programs that assist refugees, the least-developed countries host the overwhelming majority of the world's refugees. Asylum countries in the developing world often experience severe challenges because of their willingness to provide asylum to large numbers of refugees. One indicator of such challenges is the ratio of the number of refugees a country hosts to that country's total population. This list does not rank all countries, only selected countries.

*Territory, not sovereign state.

from World Refugee Survey 2002

IMPACT ON THE UNITED STATES

After years of human rights violations by Slobodan Milosevic, 14,000 refugees came to the United States in 1999. Nearly 400,000 refugees from Vietnam and Laos arrived following the Vietnam War; while the breakup of the Soviet Union and the fall of the Berlin Wall brought over 630,000 refugees to the United States during a 14 year period. Countries of the former Soviet Union continue to be one of the largest groups of refugees entering the U.S.

The table on page 25 is based on one included in the World Refugee Survey, 2002, and shows the nationalities of refugees admitted to the United States between 1989 and 2002. The need to seek refuge and the impact of war and violence on refugee populations is not fully represented. For example, only 2,500 Congolese have resettled in the United States as refugees in 14 years; yet millions of Congolese have died as the result of war and conflict during the past 5 years. Many may be internally displaced and still in danger; others may have been granted refugee status in distant countries; while others have crossed nearby borders in search of refuge (World Refugee Survey, 2002).

During the past 14 years, the high point of admittance to the US was in 1992 with 131,291 refugees. Russia and Eastern Europe accounted for 64,184 of the refugees admitted that year. The low point of admittance was in 2002 in the aftermath of the September 11, 2001 attack on the United States. The worldwide need to find refuge continued, but national security was the first priority of the United States government.

	FY 89	FY 90	FY 91	FY 92	FY 93	FY 94	FY 95	FY 96	FY 97	FY 98	FY 99	FY 00	FY 01	FY 02	89-02
EAST ASIA	45,680	51,611	53,486	51,848	49,858	43,581	36,926	19,235	8,590	10,848	10,204	4,561	3,725	3,036	393,189
Lao: Highlanders	8,476	5,207	6,369	6,833	6,741	6,253	3,658	1,737	770	0	19	64	22	18	46,167
Lao: Lowlanders	3,956	3,564	2,881	482	226	19	17	464	169	0	0	0	0	0	11,778
Vietnamese	31,327	40,619	44,180	44,336	42,775	37,288	33,214	17,021	7,469	10,661	9,863	3,845	3,109	2,855	328,502
NEAR EAST/S. ASIA	6,980	4,991	5,539	6,844	7,000	5,861	4,464	3,788	3,990	3,197	4,078	10,079	12,086	3,554	82,271
Afghans	1,716	1,594	1,480	1,452	1,233	21	4	0	0	88	364	1,710	2,964	1,649	14,275
Iranians	**5,147	3,329	2,692	1,949	1,161	851	978	1,256	1,305	1,699	1,739	5,100	6,582	1,430	35,218
Iraqis	114	67	842	3,442	4,605	4,984	3,482	2,528	2,679	1,407	1,955	3,152	2,473	457	32,187
USSR & E. EUROPE	48,501	56,912	45,516	64,184	51,278	50,947	45,703	41,617	48,450	54,260	55,576	37,093	30,664	15,143	645,844
Soviets/Former Sov.	39,553	50,716	38,661	61,298	48,627	43,470	35,716	29,536	27,072	23,349	16,922	14,542	14,888	*9,757	454,106
Bosnians	--	--	--	0	1,887	7,197	9,870	12,030	21,357	30,906	22,697	19,027	14,594	4,865	144,430
Yugoslavs	1	6	0	0	0	0	0	0	3	0	14,280	520	151	43	15,004
AFRICA	1,922	3,494	4,424	5,491	6,969	5,856	4,779	7,512	6,069	6,662	13,038	17,549	18,979	2,367	105,111
Congolese/Zairians	38	45	52	69	1,352	262	106	38	45	52	69	1,352	262	106	2,546
Ethiopians	194	197	152	1,879	1,346	1,429	311	194	197	152	1,879	1,346	1,429	311	20,756
Somalis	44	25	192	1,570	2,753	3,555	2,506	6,436	4,974	2,951	4,317	6,026	4,939	295	40,583
LATIN AMERICA	2,605	2,309	2,237	2,924	4,126	6,437	7,618	3,541	2,986	1,587	2,110	3,233	2,972	1,912	46,597
Cubans	**2,271	1,750	**2,144	**2,867	**2,814	2,670	6,133	3,498	2,911	1,587	2,018	3,184	2,944	1,901	38,692
Haitians	0	0	0	54	1,307	3,766	1,485	39	75	0	91	49	23	4	6,893
	105,688	119,317	111,022	131,291	119,231	112,682	99,490	75,693	70,085	76,554	85,006	72,515	68,426	*26,317	1,273,317

Refugees Admitted to the United States By Nationality FY 1989 - FY2002

Refugee populations have special needs: They have fled their homes in search of safety. They may speak a different language than members of their host country. They may have different religious and cultural beliefs and practices. They may have witnessed brutality or have been victims of torture. They may have lost everything and everyone they held dear, and they may hold onto past traditions that are forbidden in the countries where they have found refuge. They may come with mental health issues as well as medical problems. These needs may deter their ability to participate in their new community.

There are specific international laws regarding the protection of refugees. Refugees have a right to safe asylum and physical safety. They should receive at least the same rights and basic help as any other foreigner who is a legal resident, including freedom of thought, of movement and freedom from torture and degrading treatment. Economic and social rights are equally applicable. Refugees should have access to medical care, schooling and the right to work (Refugee Protection, n.d.). Likewise, the refugees are required to respect the laws and regulations of their country of asylum.

The U.S. Government determines which refugees will be admitted to the United States. The Bureau of Population, Refugees, and Migration makes arrangements with social services and non-profit agencies (VOLAGs) for the initial reception and placement of refugees. The VOLAGs plan for the arrival of the refugees and establish connections within the host community to make the resettlement process work smoothly. They provide essential services for the refugees: language appropriate counseling, sponsorship, airport reception, community orientation, basic needs support for 30 days which includes housing, furnishings, food or a food allowance, clothing, basic necessities and referrals to

health care and employment services for all refugees (FY 2003 Refugee Reception and Placement Program: Summary of Proposal Guidance). Once refugees have arrived in the United States, they are able to move freely throughout the nation. The VOLAGs have prepared a place for the refugees, but they may move. Moving to a new location in less than 3 years after arrival to the United States is called secondary migration.

This year 12,000 Somali Bantu refugees are scheduled to arrive in the United States. In the 19th century, the Bantus were brought to Somalia as slaves. Those who maintained their “culture, languages, and sense of southeast African identity” have suffered persecution in Somalia and are seeking refuge (Cultural Orientation Resource Center). The Bantu people's predominant Negroid physical features are distinct from that of other Somalis who continue to practice discrimination against them in the refugee camps. The Bantus are often excluded from political, economic, and educational advancement. The Bantu, therefore, have had to settle for the lowest and most undignified occupations. The United States considers the Somali Bantus, who have been living in a refugee camp in Kenya, a priority group for resettlement because of the persecution they received in Somalia and now in the refugee camps.

The Somali have some cultural traditions that are not understood or accepted by some of the international community. They practice Female Circumcision which is condemned by the United Nations and the World Health Organization as a human rights violation that should not be continued and is referred to as Female Genital Mutilation (FGM)(Packard, 2002). According to the Community University Health Care Center, "Female circumcision is an important and sensitive issue for Somali women seeking health care. Most Somali women view circumcision as normal, expected and desirable.

Somali women in the United States are concerned about how their circumcisions will be cared for during childbirth and whether they will be able to have their daughters circumcised." However, not everyone in the Somali community agrees with this. According to one Somali woman, circumcision is a terrible practice that leads to serious health problems throughout the rest of a woman's life.

While in the refugee camp, the Bantus learned that the practice of FGM will be illegal in the United States. In preparation for their resettlement to the United States, they performed it on girls in the camp as young as three years old. The United States then refused to offer resettlement to families with evidence of recent FGM. This decision was appealed because it forced girls and women to continue to live in refugee camps where they would be vulnerable to violence and exploitation (Packard, 2002). The decision to ban those families has been changed, and the first group of Bantus has begun the journey to America (BBC NEWS World Edition, May 20, 2003). This cultural practice continues to be important in the world of refugee nations and has a global impact on immigration policies.

The government agencies involved in the resettlement of refugees may make arrangements with the community leaders in preparation of their arrival. In those cases, communities may take advantage of the information and start to build a community infrastructure that will be beneficial to the community residents and refugees as well.

A group of 300 Somali Bantu refugees was scheduled to come to the United States and settle in Holyoke, Massachusetts, a community designated as one of 43 "Preferred American Communities" for the Somali Bantu. Preferred Community sites

refer to those localities with qualities that should help with the resettlement process and where refugees and immigrants will succeed. These communities will:

1. Have the best opportunities to achieve early employment and sustained economic independence without public assistance.
 2. Have a history of low welfare utilization by refugees because these communities
Have a moderate cost of living
 3. Good employment opportunities in a strong, entry-level labor market
 4. Affordable housing
 5. Low out-migration rates for refugees
 6. Religious facilities, if important to the refugees
 7. Local community support
 8. Receptive school environments
 9. Favorable quality of life for arriving refugees
- (Administration for Children and Families, 2002)

However, the city council of Holyoke passed a resolution stating the city does not have the “resources to care for, educate, train, house or protect the refugees, and does 'not support the decision to place the refugees in our city". Federal officials countered that the council vote was only symbolic and that Holyoke had been granted \$1million in federal funds and that the community cannot legally prevent people from moving there (Packard, 2002). The arrangement with the Federal government to grant \$1million to Holyoke seems to have come with the unexpected requirement to become the host community for 300 refugees. The funding was obtained by the Hebrew Immigrant Aid Society, and will

be administered by the Jewish Family Services of Greater Springfield. Co-sponsors of the grant are the Lutheran Community Services of New England, the Springfield-based Catholic Charities' Office of Social Concern and the Brockton-based Somali Women and Children Association. The purpose of the grant was to house the refugees collectively in apartments here, teach them English, provide social services and medical assistance, and acclimate them to America (Reid and Arbulu, 2002). There seems to have been a lack of communication between the grants seeking agencies and the city of Holyoke. The fundraising by these charitable organizations violated the public trust of the community; one of the main components in being an organization of excellence (Minnesota Council of Nonprofits, n.d., see Appendix A). The city officials asked the government to take back the \$1million (Bixler, February 26, 2003). Communities may to identified by immigration authorities as a good place to establish a settlement of a refugee Diaspora, but the communities may not be welcoming. As of August 2003, the formal plan to resettle the Somali Bantu in Holyoke has been cancelled. However, the Somali Bantus could choose to relocate there on their own through secondary migration.

The United States is a country that has grown by the influx of immigrants and refugees. Different international populations have come to this refugee republic throughout the years and have added to the richness of its culture. Public consciousness of this seems to be at a world-wide low (Refugee=Capital). Many Americans seem to have forgotten that their families were immigrants at some point, and many of them were refugees. The Displaced Persons Act of 1948 began the process of admitting refugees from Europe, Eastern Europe, Korea, China and Cuba. In 1980, the U.S. Congress passed the Refugee Act which standardized the resettlement services available to all

refugees admitted to the U.S. The Refugee Act continues to be the legal base for the resettlement program in place today. Over 2.4 million refugees have been admitted to the U.S. since 1975 (*Refugee resettlement fact sheet*, 2002).

LEWISTON, MAINE

In the last 1½ years Lewiston, Maine, USA, population 36,000, was transformed following the secondary migration of 1,100 Somalis. There were no jobs, or an established ethnic community in Lewiston, however, there was housing, a safe community and a welfare system that would help them. There was no pre-arrival preparation to ease the transition of the Somali into Lewiston. The VOLAGs had not been involved, thus none of the services they provide for initial resettlement of refugees were in place. The community's social services, school system, and other city resources were taxed, and many local residents were frustrated by the number of grants and other support the Somalis were receiving (Labi, 2002). The Mayor of Lewiston wrote an open letter to the Somali Community, October 1, 2002 (Appendix B) explaining:

“This large number of new arrivals cannot continue without negative results for all. The Somali community must exercise some discipline and reduce the stress on our limited finances and generosity. I am well aware of the legal right of a U.S. Resident to move anywhere he/she pleases, but it is time for the Somali community to exercise this discipline in view of the effort that has been made on its behalf. We will continue to accommodate the present residents as best we can, but we need self-discipline and cooperation from everyone. Only with your help will we be successful in the future-please pass the word. We (the Lewiston

community) have been overwhelmed and have responded valiantly. Now we need breathing room. Our city is maxed-out financially, physically and emotionally.”

This letter brought a response that had not been anticipated by the Mayor. The tensions within Lewiston surrounding the Somali Diaspora had been noticeable. However, with the publication of Mayor Raymond’s letter to the Somali elders, it became a national rallying point for white-supremacist organizations, individuals in support of the Somalis, members of the community who have befriended them, the Anti-Defamation League, and Omar Jamal, Executive Director of the Somali Justice Advocacy Center of St. Paul (Kumar, December 30, 2002).

The month before the Mayor wrote his now infamous letter, the Somalis placed radio ads in Atlanta asking their fellow countrymen not to come to Lewiston, the number of Somalis on welfare dropped in half, and the number of Somalis moving to Lewiston slowed down (Powells, 2002). The Somali elders felt they were acting appropriately as citizens of Lewiston and responded to the Mayor (Appendix C).

“...you never gave us a chance to meet with you and discuss our future plans with you during your term in office. Your predecessor Mayor Kalleigh Tara perfectly understood us and was working with us as new additions to a city. Our presence had turned Lewiston into a multi-ethnic, multi-racial city, which has embraced diversity and change. A city of thirty-six thousand people, in the middle of the “whitest” state in the country has now become an international city. Although we originally hail from the Eastern African State of Somalia, we renounced our Somali citizenship and taken U.S. citizenship. Over 80% of our children are

American by birth. Therefore, we believe we have every right to live anywhere in this country. So do other Somalis or legal residents who chooses to come and live in Lewiston ...with due respect we consider your letter Mr. Mayor, as the writing of ill-informed leader who is bent towards bigotry.”

The people in Lewiston, both the new and native residents, had failed to communicate with each other. Rather than being prepared for the arrival of an internationally diverse population, the native residents of Lewiston had no idea the secondary migration of Somalis was coming to their area. They were reacting to change rather than planning for change. They did not know what to do, how to do it, or who to ask for assistance.

BARRON, WISCONSIN

Barron, Wisconsin, a rural community of approximately 3,000 people, has had a similar influx of refugees. Barron has The Turkey Store, a turkey processing plant, where many of the Somali have found jobs. Through the recruiting activities by the Turkey Store, and word of mouth from other Somalis that jobs are available in Barron, an estimated 350-400 Somalis have moved there. The Somali refugee population now comprises 13% of the total population of Barron. The community of Barron was unprepared for the new residents.

In January 2003, twenty students transferred from Minneapolis Roosevelt High School to join 13 other Somalis in the senior class of Barron Senior High School. Many of these students moved to Barron without their parents; they are independent and are living in apartments with other students. To meet the needs of the new seniors who

transferred into the district in January, Barron added another ESL instructor, 4 tutors, plus additional ESL classes and programs (K.Frandsen, personal communication, April 28, 2003).

These 18-19 year olds came to Barron for three reasons: 1. Minnesota requires students to pass a standardized test to graduate from high school. These young people knew that they could not pass a standardized test due to language issues. 2. They can go to school full-time and receive a high school diploma 3. They can work full time on the second shift at the Turkey Store (K.Frandsen, personal communication, April 28, 2003).

The graduating class in Barron is 22.4% Somali. Throughout the rest of the school district there are only 5 Somali students in elementary school, 4 in middle school, and 13 in grades 9-11(K.Frandsen, personal communication, April 28, 2003). Wisconsin does not have a standardized test required for graduation in place at this time. It seems likely that future students may transfer in from Minnesota to receive their high school diploma. Unless state regulations change and eliminate the disparity in graduation requirements between Minnesota and Wisconsin, it is likely that the pattern of Somali students transferring to Barron for the last half of the senior year will continue. This will cause the need for ESL teachers and tutors to fluctuate thus placing an additional burden on the school district in regards to staffing.

There are many issues surrounding the newest community members of Barron: they speak a different language; have different traditions; have a different religion; look different; the women wear distinctive clothing. I spoke with Sue Levy, the Wisconsin State Refugee Coordinator concerning Barron, "at this point, most of the Somali in Barron are primarily young adult males. Unless they bring families or create families,

this is not a viable population” (S. Levy, personal communication, August 2003). These factors influence the situation surrounding their settling in Barron.

ENGLISH FOR NON-ENGLISH SPEAKERS

There are several theories and policies in place concerning the education of English Language Learners. The extremes seem to be Bilingual education exemplified by the Anchorage, Alaska School District where bilingual education is provided in 92 languages for 12 % of the students, yet only 2% of the teachers are certified to teach English-as-a second-language or bilingual education. This policy is based on the decision of *Lau vs. Nichols* which says that identical education is not equal education for the non-English speaking student (Anchorage School District Memorandum #228, April 14, 2003). November 2000, Arizona voters mandated English only education and banned bilingual education for virtually all children learning English as a second language. The Arizona proposal prohibits instruction in any language other than English, even in programs designed to teach them a foreign or Native American language. Many schools offer tutoring and special classes to teach English to English Language Learners. New York City is now reevaluating the policies for English Language Learners.

The Barron School District provides ESL education for students. It is the only rural district in the area that has hired full-time ESL teachers. “All ESL students must be mainstreamed into the regular education classes...Staff members must respect the students’ right to speak their native language” (Frandsen, Miller, Nelson, April, 2003). Wisconsin does not have a standard policy concerning education for students who do not speak English as a first language. One school in Madison, demanded bilingual education

for all non-English speaking students, a student was placed in a Spanish bilingual education class. His classes were taught in Spanish rather than English. The school district refused requests from the student's American father to exempt the student from the Spanish / English bilingual classes. The school district had good intentions, however, this student spoke neither English nor Spanish, he spoke Vietnamese (Asian American Press, August 4, 2003).

DIVERSITY and CULTURAL AWARENESS

Diversity is present in most organizations to one extent or the other. Matters of diversity range from such protected classifications as religion, gender, national origin, race, sexual orientation, disability, age, or color; to diversity based on economics, marital status, physical appearance, level of education and so on. The ability of an organization to function within the context of diversity will affect its ability to adapt to the future. That ability will transfer to the success of the organization and then to the bottom line.

Ideally, people from diverse backgrounds will be able to work and live together with respect for one another. The integration of diversity into a community may be welcomed by both the newcomers and the native residents; all individuals will be able to associate equally and freely. However, people have different views about their interactions with members of another culture. Some may believe in the assimilation of the values of the dominant culture by the minority culture; others believe in cultural separation where each group remains autonomous; still others may believe in pluralism where each group learns from the other. What appears to be discrimination based on an identifiable classification of an individual or group; may not be that at all. If students

speaking another language are given different standards for graduation than students who speak English; there may be jealousy caused by policy, not because of the other students' race or ethnicity. Prejudice and stereotypes are learned behaviors that interfere with communication and community building; tolerance and acceptance are also learned behaviors that can help build communities and relationships.

DIVERSITY TRAINING

The purpose of diversity training is to help individuals and organizations examine their own identity, their assumptions about diversity, and to assist them as they become more culturally competent. People may not even realize that they hold opinions that do not support the rights of others. In remote and rural communities people may never have seen anyone who is not like them. The arrival of refugees and immigrants may be the first time that they interacted with someone from a different culture or ethnic group, who may look different from them and may speak a different language.

Sixty-three percent of colleges and universities report that they either have a diversity requirement or they are in the process of developing one. This is the main finding of a national survey to examine this trend in undergraduate education. Education about diversity in the U.S. and around the globe is essential for a high quality college education (Humphreys, 2000). The results of a study concerning the impact of diversity training on racial prejudice indicate that college students given meaningful opportunities to inspect biased and erroneous information, will more effectively process new information. Their judgments about different racial groups will be less stereotypical and more positive (Chang, 2000).

In a study of the 83 top rated programs in the United States that offer MBA - Master Business Administration (General Management), MBA - Master Business Administration (Nonprofit Management), MSW - Master Social Work, MPA - Master Public Administration (General Management), MPA - Master Public Administration (Nonprofit Management) and MNO - Master Nonprofit Organization (US News and World Report 1998, APPENDIX D). These degrees are often required for positions of leadership of organizations, programs, and public administration, but many of them do not require course work in diversity training in the core courses. The common core elements within the top 10 programs in each degree category revealed that only the MSW programs required diversity training in all programs. Organizational behavior and strategic management were required in both MBA programs. These courses may be required in some of the other disciplines, but not by every school providing that degree.

Diversity requirements are an effective strategy that many colleges and universities use to prepare their students to work and live in a diverse world. Diversity training or diversity awareness coursework may not be required as a core competency; those courses may only be offered as electives. Students learn about diversity issues throughout their lives, not only in the classroom. Diversity affects the entire community, not just those who are college graduates.

Where and how do others in the community receive diversity training? Formal diversity training should not wait until college or a seminar at work. John Lennon said, "Life is what happens while you're busy making other plans." Informal diversity training happens while you're busy living. Children learn by example to appreciate diversity or to

be intolerant of it. In 1949, Rodgers and Hammerstein included these lyrics in the musical *South Pacific*.

You've got to be taught to hate and fear,
You've got to be taught from year to year.
It's got to be drummed in your dear little ear.
You've got to be carefully taught!
You've got to be taught to be afraid
Of people whose eyes are oddly made
Or people whose skin is a different shade
You've got to be carefully taught!
You've got to be taught before it's too late,
Before you are six or seven or eight
To hate all the people your relatives hate.
You've got to be carefully taught!
You've got to be carefully taught!
(Rodgers and Hammerstein, 1949)

The message of these lyrics is as important today as when it was first presented. Leaders need to emulate an appreciation for diversity and an understanding of diverse populations. The way people are taught to view the world will impact all aspects of their lives.

Mark Williams has established *The 10 Lenses* to identify ten distinctly different belief systems that influence how individuals view and respond to cultural race, ethnicity

and cultural differences 1) The Assimilationist - everyone should act like a true blue American 2) The Culturalcentrist - a person's race or ethnicity is central to their personal and public identity 3) The Meritocritist - if you have the abilities and work hard enough you can make your dreams come true regardless of race or culture 4) The Victim/ Caretaker - believes that because of bias they will never succeed 5) Color blind – sees a person not a race 6) Elitist – believes society needs intellectually sophisticated socially refined leaders who recognize the value of our most esteemed institutions 7) Integrationist – believes that if we work, live and play together we can overcome our differences 8) Seclusionist – believes we can work together, but don't expect “us” to live or socialize with “them” 9) Transcendent – believes there's really only one race, the human race 10) Multiculturalist – believes that no one should have to give up prized cultural attributes; America should be more of a salad than a melting pot (Williams, Mark, 2001). The lenses through which a person views the world will also determine his expectations for others. This can lead to conflict without either side understanding the cause of the problem.

One of the first steps in diversity training is to determine the personal view each person holds. The view a person has of the world is greatly determined by their culture. We are born into a culture, and may be unaware of our own culture until something changes, or causes us to look at the world differently. Part of the solution to working and living in a multicultural environment is for a person to understand their own culture and learn to value the differences in others. Open, truthful and respectful communication will help to create a positive environment.

Managing diversity is the “process of creating and maintaining an environment that naturally enables all participants to contribute to their full potential” (Thomas, Dr. R. Roosevelt(n.d.)). As each participant in society is able to contribute, the value of that individual will be demonstrated to others. Managing diversity will affect three goals of any organization:

1. Moral, ethical and social responsibility goals will be more attainable by providing equal opportunity for all to advance.
2. Legal requirements to provide reasonable accommodation where needed and to eliminate discriminatory practices will provide a better environment and reduce lawsuits.
3. Economic performance will be enhanced by allowing all members to contribute to their fullest (Cox, pages 11-16, 1994).

CHAPTER III

METHODOLOGY

As immigrants and refugees resettle in new lands, international diversity is becoming a matter of fact, even in remote rural communities. I was introduced to the issue by a resident of Barron, Wisconsin who told me “there are now 350-400 Somalis living in Barron. How do I help them and the rest of the community?” (NR) Thus, my interest was peaked and I began my study of refugee issues and resettlement.

The purpose of this study is to design an instrument that can be used to determine the current level of preparedness and identify future training needs of individuals and organizations to increase their capacity to live and thrive in an increasingly diverse environment.

This is a critical review of literature and a qualitative study to understand the impact of the arrival and settlement of a refugee Diaspora, and to develop a tool that can be used to determine the current level of preparedness and future training needs of individuals and communities to increase their capacity to live and thrive in an internationally diverse environment. In many ways this is a critical study generated by the international refugee issue. The subject is one involving great social change.

DESCRIPTION OF METHODOLOGY

The purpose of the study is to increase the understanding of refugee issues, the impact on communities, and to design an instrument that can be used to determine the current capacity of communities and organizations to move from the introduction of an

internationally distinct population to the acceptance and integration of the new community members. The assessment will help identify training needs to increase the capacity to live and thrive in an increasingly diverse environment.

To accomplish this:

- Investigate the current situation of refugees and others seeking asylum who have been forced to flee their homes out of fear of persecution based on race, religion, nationality, caste, political opinion, or the presence of war
- Review many of the policies in place regarding refugees and the protection of human rights
- Examine the current issues of adaptation and accommodation specific to Barron, Wisconsin complemented by analogous experiences of other communities following the influx of refugee Diaspora.
- Review theories and issues concerning diversity and diversity training
- Examine models of “Preferred Communities” and Organizational Excellence and develop an assessment tool to help communities evaluate their level of preparedness to adapt to an internationally diverse environment

To create the assessment tool I have modified an organizational assessment process developed by Kari Dahl, consultant and lecturer at UW-Stout. As part of my graduate studies, I participated in the organizational assessment of a commercial enterprise, and developed recommendations to improve the culture of the organization and increase the opportunities for professional growth for all employees. Students conducted brief interviews with all employees of this organization. We met following the

interviews and documented the results. If we received similar comments from 3 or more sources, that comment was recorded and tabulated. The final tabulations were placed on a grid designed to determine the phase of development in the Culture, Process/ Communication, and Professional Growth of the organization. The Organizational Profile listed benchmarks in each category. These could be used to make recommendations to the client and to allow them to take part in their own ongoing evaluation.

Based on the Organizational Profile, I have developed a Community Profile to determine the ability of a community to function after the influx of a refugee Diaspora. I will work with interested community leaders to identify proactive individuals in the community to participate in the evaluation. If the refugee Diaspora has arrived in the community, respected individuals from that group would also be included in the evaluation process. Individuals will be approached for confidential interviews. The information gathered will be evaluated and placed in a report using the evaluation tool as a method to bench mark the current community. Initially, this information will be shared with the community leaders. Future recommendations will be determined following the evaluation.

Organizational Competency Levels for Adapting to International Diversity

CHANGE	INTRODUCTION Level 1	ADJUSTMENT Level 2	ACCEPTANCE Level 3
COMMUNITY CULTURE	<ul style="list-style-type: none"> • Culture shock original residents and newcomers • Unprepared for change • Us vs. Them • People treated differently • Rumors • Misinformation • Not a safe place • Culturally specific Services not available • Denial of problems • Discrimination exists • People do not know where to go for help • Church not available • Appropriate housing not available • No local businesses to support immigrant needs 	<ul style="list-style-type: none"> • Assess community needs and assets • Emotions include: anger, anxiety, sadness, depression • Paradigms are beginning to change • Cultural diversity is being identified • Reasonable Accommodation by employers • Leaders set example of non-discriminatory practices • Services are being created • Resources are being identified • Area for worship developed • Plans for housing • Businesses being developed 	<ul style="list-style-type: none"> • Tough questions addressed • Openness to change • Acceptance of diversity • People speak out and are heard • All are included in term "Community" • All treated with equity • Sense of safety • Discrimination is not accepted • Culturally diverse childcare • Appropriate housing is available • Employment opportunities • No longer Us vs. Them now it is WE • Partnerships are being formed • Safety networks are in place • Church in Community for new residents • Business to support new residents
ORGANIZATION DECISION MAKING and COMMUNICATION	<ul style="list-style-type: none"> • People are not sure what is expected of them • Afraid to make politically incorrect errors • Meetings behind closed doors • Disagreements among each group are hidden • Communication problems • Dangerous to raise issues • No translators available 	<ul style="list-style-type: none"> • Questions like: "What are we supposed to accomplish? What are we doing?" • Policy and practices reviewed • Translators are available • Subject Matter Experts • Guarded communication • Center for International Community established • Attempts to communicate • ESL classes offered 	<ul style="list-style-type: none"> • Vision / mission / goals • Working together • Community is represented on Boards • Transparent meetings • Minutes represent meetings • Public policies reflect community needs • Translators are available • International Center for all • ESL classes offered • Communication improved
GROWTH	<ul style="list-style-type: none"> • No diversity training 	<ul style="list-style-type: none"> • Diversity training offered in limited settings 	<ul style="list-style-type: none"> • Diversity is celebrated • Youth will lead way to future

To better understand the complexities of the issues surrounding refugees, I conducted a literature review concentrating on global issues, policies, resettlement, and adjustment of both refugees and the long term residents of the host communities.

To become acquainted with the issues facing Barron, Wisconsin and other communities following the influx of refugee Diaspora I read newspapers, journals, the minutes of the Barron Diversity Council, attended conferences regarding the changing faces of communities and the changing workforce. I contacted subject matter experts from Barron, Wisconsin; Lewiston, Maine; Wausau, Wisconsin; Minneapolis, Minnesota; Geneva, Switzerland; and London, England.

To understand issues concerning diversity and cultural diversity training I studied theories concerning cultural diversity and contacted program directors and administrators who work with diverse populations.

I enrolled in a class to teach English as a second or other language and had the good fortune and unique opportunity to study with 5 long term residents of Barron and 5 new residents of Barron who were originally from Somalia. In this environment we discussed daily events and concerns about life in Barron.

Cultural diversity training is a key to increase the capacity of the organizational community. "The purpose of diversity training is to help individuals and organizations to examine their assumptions about diversity and to assist them to become more culturally competent" (Community Anti-Drug Coalitions of America, n.d.).

I started to do research and talk to program directors who deal with refugee issues to determine what models for diversity training were being used. I spoke to individuals from

international, national and local organizations which provide services to refugees and immigrants to determine what kind of diversity training was being used to prepare people to work with refugees and other immigrants. They all said they don't provide diversity training to the volunteers and staff members who work with those special populations. I met with an Urban Policy and Advocacy Specialist who oversees several programs for the Somali residents of a large metropolitan community and spoke with the Administrator and the Immigrant & Refugee Programs Manager of a Lewiston, Maine. I spent an afternoon with the Director and other community leaders of SWIM, Somali Women in Minneapolis. None of the people I contacted thought there was much value in diversity training. They sounded rather puzzled at being asked the question. Most of them thought diversity training was not essential. They don't think they needed diversity training, only others do. We all live in diverse environments. Yet, people understand the culture of others through their own eyes, not the eyes of others.

My goal is to develop an instrument that will assist these communities, organizations and individuals assess their ability to adapt to an internationally diverse population; identify areas where gaps exist between what is and what could be; and analyzing the gaps where cultural training will be beneficial and determining where training is not the solution. I have reviewed material concerning cross/ cultural training, refugee issues, needs assessment development, and the methodology of conducting an interview. I have contacted subject matter experts concerning: national refugee Diaspora resettlement, the diversity training of people who work with refugee populations, problems faced by refugees, and the challenges posed by the assimilation of newcomers in established communities.

In many ways this is a critical study generated by the international refugee issue. The subject is one involving great social change. This instrument may be used to assist these communities, organizations and individuals in analyzing the gaps where training will be beneficial, and determining where training is not the solution. Following that, training will be developed to assist in the transition of the community into a diverse community that successfully includes all.

I have reviewed material concerning cross/ cultural training, refugee issues, needs assessment development, organizational development, and the methodology of conducting an interview. I have contacted subject matter experts concerning: national refugee Diaspora resettlement, the diversity training of people who work with refugee populations, problems faced by refugees, and the challenges posed by the assimilation of newcomers in established communities.

I am concerned with the community of Barron as a whole.

CHAPTER 4

RESULTS

DIVERSITY TRAINING

The discussion of diversity training was met with resistance by many of the people I spoke with. They believe they understand the situation and don't need further training. In reality, it seems that they perceived the training they have received as not beneficial to them as they work, serve on committees, volunteer, or live in the community.

I asked a woman who works with many programs serving the Somali population in Minnesota about diversity training, she responded, "We don't need any of that Kumbaya - we're all a happy little group training. We need to know what we do tomorrow when this person comes in and doesn't speak English and needs our help. That's the training we need." (name withheld, personal conversation, May 2003) The more people I talked to, the more I learned. "Human resources hire consultants to come in and teach diversity training, but they never ask us what kind of training we need and they don't train the administrators to make policies that allow us to do our work" (Zuehlke, E., personal conversation, May 2003).

Diversity training is designed to help individuals and organizations question their own identity and assumptions about diversity, then help them become more culturally competent. If a child witnesses acts of fairness and equal treatment by a parent, teacher, daycare provider or other person in authority; that child may emulate that behavior and continue to build a culture of tolerance, respect, and equality. Diversity training in one form or another is taught in many colleges, but simply attending college and possibly receiving diversity training does not guarantee that a person will not discriminate.

Discrimination or the intolerance of diversity may be subtle, but its impact may produce long lasting results. People may be unaware that their opinions may be harmful to others. If a child witnesses acts of discrimination by a parent, teacher, daycare provider or other person in authority, that child may emulate those discriminatory beliefs and continue the culture of intolerance, disrespect, and inequality. Diversity training is needed by all members of the community.

DISCRIMINATION OF ACCENT

I have seen international graduate students, who speak with an accent, hesitate before speaking up in class, only to have their comments ignored by fellow students in classroom discussions. At a conference on Changing Communities, a Somali speaker explained that Somali girls are having problems at school. They have been raised to be quiet and respectful of teachers, yet American teachers think they are not participating in class because they are not interested. The American students have been raised in a culture that expects some interaction between student and teacher in the classroom. The culture in the school expects one type of behavior and the culture the Somali girls were raised in expects another. Training to help members of both cultures understand their own expectations and those of the other culture would be helpful. The School District of Barron is “building awareness of and sensitivity to cultural differences in students and community members” (Frandsen, et al, April, 2003). Diversity awareness has been incorporated into the curriculum. Education is a significant factor for both refugee men and women. “The ability to speak English proficiently is the best predictor of success in the job market for refugee men.”(Mamgain, V and Collins, K, June 2003)

HOUSING NEEDS

Family size and household composition varies by culture. According to the US Census Bureau report, in 2000, the average American households included 2.62 people; 59 percent of households had one or two persons. Approximately 11% of households of American born or European born parents had five or more people; while 25.5% of those households with foreign born parents (non-European) had five or more people (U.S. Census, February 2003).

“If someone has 8 children and needs an apartment, and the city code does not allow that many people to live in a 2 or 3 bedroom apartment, what can I do to help them?” (Zuehlke, E., personal communication, May, 2003) I met with three women from SWIM, Somali Women in Minneapolis. The director talked to me about the difficulties in finding appropriate housing for families with 6 – 10 children. Families hide some of their children so they can rent an apartment. I was told of a young couple with 2 children who were told by the landlord that they could not have any more children. The young lady became pregnant and hid the pregnancy from her landlord and is now trying to hide the baby (Aden, H, personal communication, July, 2003).

According to the 2000 US Census, the average household size in Barron, Wisconsin was 2.48 people. It is doubtful that adequate housing will be readily available for the large Somali families. Adequate housing must be 1) appropriate size for the needs of the family 2) affordable 3) in an area where employment is available 4) near schools. Housing authorities need to understand the housing issues confronting these families; affordable housing solutions need to be examined; tenant’s rights need to be explained.

EMPLOYMENT OPPORTUNITIES

Refugees / secondary immigrants may bring a variety of skills with them. Yet, because of their English language capabilities, they may not be able to work at the level of employment they held in their homeland. There are teachers, professors and other professional people working at the Turkey Store. A few have been hired by the school district, the medical clinic, and the International Center in Barron; others are taking ESL classes to improve their chances for more appropriate employment.

The Somali and many other refugees and immigrants work at food processing plants throughout the United States because they will be hired even with limited English skills. The employers may recruit immigrants and refugees to come to a community to work, or the word that there are jobs may spread from one person to the next. Many of the employers provide training only for the particular job a person is hired to do. There is little or no chance for professional growth at the Turkey Store.

In Minneapolis, one employer offers English as a Second Language class at the beginning or end of each shift. The workers receive pay for their time in class. Everyone needs the ability to earn a living wage and the opportunity to advance. Learning English will provide that opportunity. The women of SWIM and the Somali members of the TESOL class all insist that refugees and immigrants must learn English. Learning the language is the key to assimilating into the community. With English language skills they can pursue more education and increase their opportunities for employment. The ability to be literate in English is important. There are ESL classes offered several times each day at the International Center in Barron, provided by teachers from the Community College, as well as Somali who speak English and also by native residents of Barron who have been trained as instructors.

Somali women face other obstacles in gaining employment. They wear distinctive clothing and have different cultural beliefs. A woman wearing her traditional clothing may need to demonstrate to an employer that she can do the work safely while wearing the head covering, long sleeves and long skirt. She may also need to make some adjustment to the required dress code of an organization.

Body language and gestures are important communication devices. It is inappropriate for Somali women to touch a male they are not married to. Actions may lead to miscommunication.

"We are trying to observe our culture - in workplace, men and women cannot work together - a man not married to a woman cannot even shake woman's hand. So even in job interview, she cannot shake hand. It doesn't mean we are not fitting. We are trying our best. Women are supposed to be quiet. Women don't shake hands with men. So a Somali woman has difficulty in getting a job because she does not talk to the man who is interviewing her and then she won't shake his hand when the interview is done. This causes a problem." (Hussein, personal conversation at UW-RF conference June 4, 2003)

VISIBILITY of EMPLOYEES

I was told by several individuals that it is important to have leaders from the refugee/immigrant population in places that serve the public, in childcare, healthcare, and community leadership positions. It is important that those leaders are respected by the people of their culture. It is important to have a culturally sensitive person in place to work with the public.

RELIGIOUS FREEDOM

Religious freedom is guaranteed in the United States by the First Amendment to The Constitution, and in the countries that support the Universal Declaration of Human Rights.

Amendment I of the U.S. Constitution

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Article 18 of the Universal Declaration of Human Rights

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

However, it is just that freedom that brings questions and misunderstandings between the native residents and the new residents. In a land where prayer in schools is not permitted, it is sometimes difficult to understand another's right to exercise their religion. There are questions surrounding prayer time for the Somali at the Turkey Store. Some native residents questioned why the Somali were given special privileges and allowed to leave the (work) line at the plant when it was time to pray. "It is our right to pray" (SN). "Our religion is part of our life" (SN). "We pay a person to replace us so we can pray" (SN). "We don't get paid for the time we are praying" (SN). After hearing that explanation, the native residents seemed satisfied. The

employer has made “reasonable accommodations” for the Somali. If the employer had explained that to the workers at the plant, worries and frustrations may have been lessened.

In rural communities, churches often play an important role in helping people. With the arrival of the Somali, some of the churches have been hesitant to assist. “We don’t want them to think we want to change their religion” (NR). “We don’t know what to do” (NR). For fear of making an error, some have done nothing.

SAFETY

Personal safety is a concern for the people of Barron. One of the new residents spoke briefly about being afraid. The native residents I have talked to commented on safety issues regarding the well-being of the Somali, not their own well being. One person explained that they haven’t had an open public forum to get to know the Somali, because they would need to protect them. Two others commented on the lack of signage at the International Center and asked if it was safe to put a sign on the building. In 2002, the Somali Center in St. Cloud, Minnesota was the target of racist graffiti and a fire that investigators believe was arson. That Center has now closed.

Hate crimes are real and must not be tolerated. People must be taught to value diversity and individuality. Hate crimes must be reported and documented consistently.

The “Diversity Council’s mission is to build communication lines among all the diverse cultures in the community through which the attitudes and actions of community members may foster mutual respect” (Frandsen, Miller, and Nelson, April 2003). In the article *Building Bridges in the Community* these comments from Barron community members were noted, “A gang of them hangs out in the park. It’s scary to let our kids play there.” “They’re living in

America; why can't they live like us?" "If they live here, they better speak English... If you wish to be come part of our society, learn the language"(Frandsen, et al, April 2003). "There are tribal issues here" (NR). The minutes of the Diversity Council should at least note that concerns have been expressed in the community. They do not. I asked a member of the Diversity Council about this. I was told, "We talk about those things after the meetings" (NR). The organization's activities should be consistent with its stated purpose (MN Council on Nonprofits, n.d.). Yet, the minutes of their meetings do not convey that they are building communication lines among the community. Open meetings and accurate minutes are essential in creating an organization of excellence.

CHAPTER 5

SUMMARY and RECOMMENDATIONS for FURTHER CONSIDERATION

The United States has long been a nation built on refugees and immigrants. The ability of a community to adapt to the rapid influx of the people of another culture is based on many things. The knowledge of the planned resettlement would alleviate some of the immediate problems such as: lack of adequate housing; lack of skilled translators; lack of services specific to this population; and community organization and networking. Once those items are addressed, each organization will be able to go through the next steps in the acceptance or assimilation of the newcomers. This assumption is based on the premise that leaders and other members of the community want it to work.

Considering that the refugees are able to relocate:

Is it practical to try to plan ahead for the arrival of an unscheduled influx of a refugee

Diaspora?

“Preferred Community” sites refer to those localities with qualities that should help with the resettlement process and where refugees and immigrants will succeed. These communities will:

- Have the best opportunities to achieve early employment and sustained economic independence without public assistance.
- Have a history of low welfare utilization by refugees because these communities
- Have a moderate cost of living
- Good employment opportunities in a strong, entry-level labor market
- Affordable housing
- Low out-migration rates for refugees

- Religious facilities, if important to the refugees
 - Local community support
 - Receptive school environments
 - Favorable quality of life for arriving refugees
- (Administration for Children and Families (2002))

If a community matches this model community, it may be practical to start initial community building and evaluation of assets.

There is no guarantee that they will come, but it is very possible that they may.

There is no guarantee of permanence in residency

Conversely, if a community has very few of the qualities described, it may not be practical to spend the resources to prepare for the possible arrival of refugees, but it may be practical to assess the culture, needs and assets of the community

Is it possible to be prepared for the arrival of an influx of refugee diaspora?

In part, yes.

A community may locate coalitions of organizations willing to help with the resettlement process.

Translators can be located, and arrangements made to bring them in if needed

Diversity training can begin with community members

The community can contact outside sources and VOLAGS

What else should be examined in the future?

What is the most effective method for someone to acquire a second language?

What policies are in place to determine high school graduation requirements?

How did the refugees choose the new location for secondary migration?

Strictly word of mouth among the immigrant community,

Promotions by businesses,

Local Government recruiting,

VOLAGS and other organizations designing programs and seeking funding?

What is the community responsibility to this new community?

What is the community responsibility to a possibly transient population?

What can be done to prevent the creation of refugee situations?

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APPENDIX A

Excerpts: Principles and Practices for Nonprofit Excellence from Minnesota Council on Nonprofits

Principles and Practices for Nonprofit Excellence

PREFACE

... This document has three intended purposes. The first is to educate individual organizations about the possibilities of excellence and serve as a tool for strategic planning and evaluation of its operations in relation to the rest of the sector. The second is to support the growth and quality of the sector. The third is to increase public understanding of the role and contributions of the nonprofit sector. The Principles and Practices for Nonprofit Excellence were written for public benefit, 501(c)3, organizations. The information, however, is also intended to apply broadly to the entire Minnesota nonprofit sector. Because of the diversity of the sector by size, region, and activity area, each organization must make a determination of whether or not an individual practice is appropriate for the organization in its current situation.

Nonprofit organizations are essential elements of vital communities. These organizations enrich the quality of life, epitomize the highest societal values, and strengthen democracy. Volunteers, board members, and employees of nonprofits become involved because of their organization's public benefit mission. The continued success of Minnesota's nonprofit organizations depends upon public confidence and broad public support. This document is a testament to the public of the nonprofit sector's commitment to strive for excellence to the benefit of society.

The critical role of nonprofit organizations in democratic societies underscores the importance of knowledge of how to form, govern, and manage these organizations. The growth and progress of the nonprofit sector depend on developing and improving this body of knowledge. Since its founding by nonprofits in the state, MCN has undertaken research, education, and technical assistance to strengthen nonprofit management and governance.

The Principles and Practices will provide the framework for MCN's future training and educational materials. MCN is developing a companion workbook and training series that will contain templates, samples, and techniques so that organizations can simply and cost effectively implement the Principles and Practices.

PRINCIPLES AND PRACTICES FOR NONPROFIT EXCELLENCE

MISSION AND VALUES

A nonprofit is founded for public benefit and operates to accomplish a well-defined, articulated mission. Its programs effectively and efficiently work toward achieving that mission and it is committed to continuous quality improvement. Based on the values of quality, responsibility, and accountability, nonprofit board members, volunteers, and employees act in the best interest of achieving the organization's mission at all times.

A. Mission

1. A nonprofit's purpose -- the answer to the question, "Why?" as defined and approved by the board of directors -- should be formally stated in writing. The organization's activities should be consistent with its stated purpose.
2. A nonprofit should, at least biennially, revisit its mission to determine if the need for its services continues to exist. The organization should evaluate whether the mission needs to be modified to reflect societal changes; in light of the existing or newly defined mission; or whether new services need to be developed.
3. A nonprofit should have defined, replicable procedures in place for evaluating (both qualitatively and quantitatively) its processes and outcomes in relation to its mission. These procedures should address the efficiency and cost-effectiveness of processes and outcomes.

B. Program Service and Quality

1. A nonprofit should act with the utmost professionalism and treat all persons equally and with respect.
2. A nonprofit should regularly monitor the satisfaction of service participants as well as other parts of the organization's constituencies and provide a grievance procedure to address complaints.
3. A nonprofit should practice continuous quality improvement that includes evaluation and tracking of information.

C. Values

1. **A nonprofit should act with integrity, openness, and honesty in all relationships, dealings, and transactions. A nonprofit should strive to earn and convey trust through integrity, openness, and honesty.**
2. A nonprofit should keep faith with the public trust through efficient, cost-effective, and compassionate stewardship of resources. A nonprofit should be mindful that its mission is accomplished through the generosity of others.
3. A nonprofit should ensure that policies and procedures of human relations are legally grounded, of high quality, and respectful of the dignity and rights of individuals.

D. Commitment to Diversity, Accessibility, and Social Justice

1. A nonprofit should respect all people's race, religion, ethnicity, gender, age, socioeconomic status, sexual orientation, and ability and should not allow differences to affect a person's opportunities.
2. A nonprofit's board, staff, volunteers, and contractors should reflect the diversity of the organization's constituencies and the broader community.
3. A nonprofit should conduct its work in facilities that allow reasonable access to persons of all ability levels.
4. A nonprofit should act in ways that further the equality of opportunity among individuals and communities.
5. A nonprofit should act in ways that promote a sustainable environment.

GOVERNANCE

Elected or appointed, volunteer boards of directors who are committed to the organization's mission and leadership govern nonprofits. A nonprofit board determines the mission, strategic direction, and future programming of the organization. A nonprofit board ensures and nurtures adequate human and financial resources and actively monitors and evaluates the organization's executive director/Chief Executive Officer, as well as service and financial results. Nonprofit board members approve and systematically implement policies to ensure achievement of the mission of the organization and to prevent perceived, potential, or actual conflict of interest.

A. Board Responsibilities

1. The board should engage in ongoing planning activities as necessary to determine the mission of the organization and its strategic direction, to define specific goals and objectives related to the mission, and to evaluate the success of the organization's services toward achieving the mission.
2. The board should approve the policies for the effective, efficient, and cost-effective operation of the organization.
6. The board should approve written policies and procedures governing the work and actions of its employees and volunteers. These policies and procedures should address the following: working conditions; evaluation and grievance procedures; confidentiality of employee, volunteer, client, and organization

records and information; and employee and volunteer growth and development.

7. The board should ensure that an internal review of the organization's compliance with known existing legal, regulatory, and financial reporting requirements is conducted annually and that a summary of the results of the review is provided to the entire board.

B. Board Composition

1. The board members should be personally committed to the mission of the organization, willing to volunteer sufficient time and resources to help achieve the mission of the organization, and understand and fulfill their fiduciary responsibilities.

3. To allow for significant deliberation and diversity, the majority of the board should be made up of at least seven persons unrelated to each other or staff.

4. The organization's bylaws should determine term limits that establish individual terms of no more than three years, allow individuals to serve no more than three consecutive terms, and require at least one year intervening before eligibility for re-election after serving the maximum number of consecutive terms.

5. Board membership should reflect the diversity of the organization's constituencies.

7. The board nomination process should be announced to the organization's public, so that interested persons or community members can nominate themselves or others.

C. Conduct of the Board

1. The board should be responsible for its own operations, including the education, training, and development of board members; annual evaluation of its own performance; and, when appropriate, the selection of new board members. There should be written job descriptions for board members, officers, committees, and committee members.

2. The board should have written expectations for board members, including full board participation in fundraising activities, committee service, and service activities.

3. The board should meet as frequently as needed to adequately conduct the business of the organization. At a minimum, the board should meet four times a year with a quorum present.

4. The board should have written policies that address attendance and participation of board members at board meetings including a process to address noncompliance.

5. Written meeting minutes should reflect the actions of the board, including reports of authorized board committees. The board should permanently retain the minutes, distribute them to board and committee members, and make them available for public review.

HUMAN RESOURCES

Volunteers and employees are essential elements of a nonprofit's ability to achieve its mission. Volunteers are unique to nonprofits, and are a vital resource in governance, administrative, and service capacities. Nonprofit human resource policies are fair, establish clear expectations, and provide for meaningful and effective performance evaluation for both paid employees and volunteers.

A. Employees and Volunteers

1. Employees and volunteers should be committed to the mission of the organization and competently, efficiently, and professionally perform the duties they agreed to assume.
2. The employees and volunteers of the organization should broadly reflect the diversity of their organization's constituencies.
3. A nonprofit should invest in the training of employees and volunteers as a means to ensure quality management and service.

CHARITABLE FUNDRAISING

Charitable donations provide an important and unique source of voluntary financial support for the work of most nonprofits. Truthfulness, donor confidentiality, and responsible stewardship are the foundations of nonprofit fundraising. Nonprofit fundraising practices are consistent with and respectful of the intent of donors and prospective donors as well as its mission and organizational capacity.

A. Fundraising Activities

2. A nonprofit's fundraising methods should promote the public's trust in its stewardship of charitable dollars. Solicitation, promotional materials, and grant applications should be accurate, honest, and ethical. The materials should clearly identify the organization, its mission, and the intended use of the solicited funds.
6. To maintain the public's trust, a nonprofit should seek only the funds it needs to reasonably work toward achieving its mission over the foreseeable future. A nonprofit should remain cognizant of the fact that other nonprofits also need donations and grants from the charitable community.

PUBLIC ACCOUNTABILITY AND COMMUNICATIONS

Volunteers, board members, employees and donors voluntarily become involved with a private nonprofit corporation because of its public benefit mission. Therefore, a nonprofit is transparent and makes information about its mission, program activities, and finances available to its constituencies. A nonprofit is accessible and responsive to public inquiry and reaches out to interested parties.

A. Public Access

1. A nonprofit should provide members of the public who express an interest in the affairs of the organization with a meaningful opportunity to communicate with an appropriate representative of the organization.

B. Communication of Information

1. A nonprofit should prepare and make available annually to the public information about the organization's mission, service activities, and basic financial data. The report also should identify the names of the organization's board of directors and management staff.

2. A nonprofit should ensure that donors, funders, clients, volunteers, and the general public have access to appropriate financial records and records of organizational activity and effectiveness measures in fulfillment of the public trust.

3. A nonprofit should ensure that personal information on individual clients, employees, and others is confidential unless permission to release information has been obtained.

PUBLIC POLICY AND ADVOCACY

A nonprofit is an essential element of democracy, serving as a vehicle through which individuals organize and speak together to achieve a common mission.

Nonprofits ensure an informed public policy debate by bringing information and insight into the process through organizing, education, and research.

A. Promoting Public Participation

1. A nonprofit should encourage voting and citizen participation in local, state, and federal policy making and elections.

2. A nonprofit should promote citizen participation in civic organizations to inform public dialogue about the social contract, the values that drive societal decisions.

B. Public Policy Advocacy

1. A nonprofit should have a written policy on advocacy, defining how decisions are made, what resources will be devoted to policy work, and the process by which the organization determines positions on specific issues.
2. A nonprofit should ensure that information provided to policy makers and the media or distributed to the public is accurate and provides sufficient context.
3. A nonprofit engaged in promoting public participation in community affairs should ensure that the activities of the organization are nonpartisan.
4. A nonprofit engaged in lobbying which is subject to the state and federal reporting requirements should file accurate and timely reports on the activities of its board and staff.

PARTNERSHIP AND ALLIANCES

A nonprofit forms alliances with other nonprofit, for-profit, or governmental organizations if and when appropriate to improve the organization's capability to advance its mission and serve its stakeholders. A nonprofit identifies partners to create new opportunities to achieve mission-driven results.

A. Objectives

1. A nonprofit should engage in collaborative efforts if and when such actions enhance its programmatic objectives and prevent, reduce, or eliminate duplication of services.
2. A nonprofit should collaborate with agencies and other community organizations to ensure fairness and equity and to ensure effectiveness in the use of charitable resources.
3. A nonprofit should provide leadership and collaborate with others to further the interests of its clientele and advancement of its mission.

B. Structure

1. When effectiveness and ease of management can be improved through partnership or alliance, a nonprofit should structure and formalize these relationships strategically.
2. To the extent possible, when appropriate, a nonprofit should foster and encourage cooperation at the local, regional, and national levels in community and or constituency benefit efforts.

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APPENDIX B

A LETTER to the SOMALI COMMUNITY

A LETTER TO THE SOMALI COMMUNITY

October 1, 2002

For some number of months, I have observed the continued movement of a substantial number of Somalis into the downtown area of our Community. I have applauded the efforts of our City staff in making available the existing services and the local citizenry for accepting and dealing with the influx.

I assumed that it would become obvious to the new arrivals the effect the large numbers of new residents has had upon the existing Staff and City finances and that this would bring about a voluntary reduction of the number of new arrivals-it being evident that the burden has been, for the most part, cheerfully accepted, and every effort has been made to accommodate it.

Our Department of Human Services has recently reported that the number of Somali families arriving into the City during the month of September is below the approximate monthly average that we have seen over the last year or so. It may be premature to assume that this may serve as a signal for future relocation activity, but the decline is welcome relief given increasing demands on city and school services.

I feel that recent relocation activity over the summer has necessitated that I communicate directly with the Somali elders and leaders regarding our newest residents. If recent declining arrival numbers are the result of your outreach efforts to discourage relocation into the City, I applaud those efforts. If they are the product of other unrelated random events, I would ask that the Somali leadership make every effort to communicate my

concerns on city and school service impacts with other friends and extended family who are considering a move to this community.

To date, we have found the funds to accommodate the situation. A continued increased demand will tax the City's finances.

This large number of new arrivals cannot continue without negative results for all. The Somali community must exercise some discipline and reduce the stress on our limited finances and our generosity.

I am well aware of the legal right of a U.S. resident to move anywhere he/she pleases, but it is time for the Somali community to exercise this discipline in view of the effort that has been made on its behalf.

We will continue to accommodate the present residents as best as we can, but we need self-discipline and cooperation from everyone.

Only with your help will we be successful in the future-please pass the word: We have been overwhelmed and have responded valiantly. Now we need breathing room. Our city is maxed-out financially, physically and emotionally.

I look forward to your cooperation.

Laurier T. Raymond, Jr.,

Mayor, City of Lewiston, Maine

Retrieved from

http://www.americanpatrol.com/INVASION/ME/Ltr2SomalisME_Mayor021005.html

APPENDIX C

Letter from Somali Elders

October 6, 2002.

Mr. Laurie Raymond
Mayor, City of Lewiston

Re: Your letter dated October 1, 2002.

Somalis in Lewiston.

This letter is in response to your above referenced letter in regard to the move of Somali refugees/immigrants to the city of Lewiston. First of all, with due respect, we would like to indicate that your letter is not only untimely but is also inflammatory and disturbing, to say the least. Your letter is untimely because it is written and released at a time when the movement of Somalis to Lewiston has naturally dropped and as per records no Somali moved to Lewiston since the end of August 2002. The letter is also inflammatory and disturbing as we are dismayed to see such a letter from an elected official and leader who is supposed to show good leadership, co-existence and harmony among the residents of this humble city.

We react to your letter in mixed feelings ranging from dismay, astonishment and anger. This is because of the fact that you have never given us a chance to meet with you and discuss our future plans with you during your term in office. Your predecessor Mayor Kalleigh Tara perfectly understood us and was working with us as new additions to a city where she was the mayor. We also had and were given opportunities to meet with and discuss our future with elected and non-elected local and state officials. Most recently, such meeting included those we had with Governor Angus King on September 17 and with the gubernatorial candidate, Congressman John Baldacci on September 27th, among others.

During all such meetings, the officials indicated their satisfaction with our coming to live here in the state, they say, is sparsely populated and need to attract more residents as both manpower and future electorates. Those officials, after listening to us, applauded our efforts to try and "Fit in" as much as we can. While we have had contacts with other leaders as stated above, you have never given us a chance to meet and explain ourselves to you. The first contact, which you ever had with us, is through your recent letter, which prompted this response; something which we never thought, would happen and feel unwarranted at this time.

For your information therefore, our coming to Lewiston and living here have revitalized this city in certain ways. Our presence has turned Lewiston into a multi-ethnic, multi-racial city, which has embraced diversity and change. A city of thirty-six thousand people, in the middle of the "whitest" state in the country has suddenly become an international city. Lewiston's name appeared in papers and news clips around the country. We portrayed the facts about this place and its humble people who we consider, by and large, as generous Americans who understand our plight and are ready to help in our initial days of settling down. Our presence here have also attracted hundreds of thousands

of dollars in state and federal funds to boost existing social services for all residents of Lewiston. This particular point was not stated in your letter.

Apartment units located in the Lewiston downtown area which were abandoned many years ago, were suddenly refurbished and made livable as the arrival of Somalis generated funds and put money in the pockets of landlords. This also raised the market value of real estate. Somalis were hired to work in businesses and plants making them to be able to contribute to the local economy as taxpayers. Back in April 2002, there were 249 able-bodied Somali men and women who could work, Forty people worked at the time. Today out of the 416 able bodied men and women 215 persons are currently employed. This is over 50% of adults who could work. Also, there are three Somali businesses in Lewiston which opened in less than a year.

While we thank the city of Lewiston, and the general public for their understanding and accepting us in their midst, we would nevertheless like to bring to your attention and to the attention of others in your line of thinking, that we are citizens and/or legal residents of this country. Although we originally hail from the Eastern African state of Somalia, we renounced our Somali citizenship and taken U.S. citizenship. Over 80% of our children are Americans by birth. Therefore, we believe we have every right to live anywhere in this country. So do other Somalis or any other legal residents who choose to come and live in Lewiston or in Alaska for that matter.

In view of the above, and with due respect we consider your letter Mr. Mayor, as the writing of ill-informed leader who is bent towards bigotry. Therefore, by a copy of this letter we ask both the state government and law enforcement to guarantee our safety here. If any harm inform of an attack happens to any Somali-American man, woman or child in the wake of your letter, we hold you squarely responsible for any such acts. We think your letter is an attempt to agitate and incite the local people and a license to violence against our people physically, verbally and emotionally.

Hope this is clear and let God show all of us what is right.

Sincerely,

Elders of the Somali Community.

CC:

Office of Governor Angus King

William Welch, Lewiston Police Chief

Lewiston/Auburn Community Task Force

Pierrot Rugaba, State Refugee Coordinator

Jim Bennet, Administrator: City of Lewiston

<http://firefly.freewebsites.com/somaliletter.html> download 4-27-03

APPENDIX D

Top 10 Management Programs by Degree Type

U.S. News and World Report, 1998, referenced by Mirabella and Wish, 2000

MBA General Management Programs (USN&WR Ranking)

1. Northwestern University
2. University of Pennsylvania
3. Duke University
4. University of Chicago
5. Harvard University
6. University of Michigan-Ann Arbor
7. Columbia University
8. Stanford University
9. New York University
10. University of California-Los Angeles

MBA Nonprofit Management Programs (USN&WR Ranking)

1. Yale University
2. Harvard University
3. Stanford University
4. Northwestern University
5. University of California-Los Angeles
6. University of California-Berkeley
7. Case Western Reserve University
8. Columbia University
9. Cornell University
10. University of Pennsylvania

MPA General Management Programs (USN&WR Ranking)

1. Syracuse University
2. Indiana University-Bloomington
3. University of Georgia
4. Harvard University
5. University of Southern California
6. University of Kansas
7. American University
8. SUNY-Albany
9. University of Texas-Austin
10. Virginia Tech

MPA Nonprofit Management Programs (USN&WR Ranking)

1. Harvard University
2. Indiana University-LUB
3. Yale University
4. Johns Hopkins University
5. Syracuse University
6. University of Pittsburgh
7. New York University
8. Seton Hall University
9. New School University
10. Indiana University-LUPUI

MSW Management Programs (USN&WR Ranking)

1. University of Michigan-Ann Arbor
2. Washington University
3. University of California-Berkeley
4. University of Chicago
5. Columbia University
6. University of Washington
7. Case Western Reserve University
8. University of Southern California
9. University of North Carolina-Chapel Hill
10. University of Wisconsin-Madison

Nonprofit Management Programs (Not Ranked)

- Case Western Reserve University
 Indiana University-Center on Philanthropy
 New School University
 Regis University
 Saint Mary's University of Minnesota
 Seattle University
 University of San Francisco

Common Core Elements by Degree Type

MBA courses	MBA nonprofit courses	MPA courses
Accounting	Accounting	Budgeting
Economics	Career skills	Economics
Finance	Decision sciences	Government
Marketing	Economics	Human resource
Operations management	Finance	management
	Marketing	Public
Organizational	Organizational behavior	management
behavior	Policy analysis	Statistics
Strategic management	Statistics	
Statistics	Strategic management	
	Strategic planning	
MPA nonprofit courses	MSW courses	MNO courses
Economics	Diversity	Capstone
Statistics	Field work or practicum	Financial
	Human behavior	management
	Research methods	Fundraising
	Social and public policy	Law
	Social work practice	Marketing
		Statistics

Original Source Horn, Miriam. 1998. 1998 Annual Guide: Best Graduate Schools. U.S. News and World Report 124(8): 66-98. referenced by Mirabella and Wish (May 2000)

APPENDIX E

Office of Refugee Resettlement Fact Sheet

US Department of Health and Human Services Administration for Children and Families

Refugee Assistance Program

Since 1975, approximately 2.4 million refugees have been resettled in the United States. In order to be designated a refugee, a person must have a well-founded fear of persecution in their country of origin because of their race, religion, nationality, membership in a particular social group, or political opinion. Refugees are admitted to the United States on a humanitarian basis, with priority afforded to those with special ties to the U.S., i.e., former employment by the U.S. Government or a U.S. company; close relatives living in the U.S.; and/or persecution specifically related to an individual's association with the U.S. Government. In FY 2001, approximately 84,000 refugees, entrants, and Amerasians were admitted to the U.S. for resettlement.

The major goal of this program is to provide assistance in order to help refugees achieve economic self-sufficiency and social adjustment within the shortest time possible following their arrival in the U.S. For FY 2002, \$460.2 Million is available through a spectrum of ORR programs defined below.

Cash and Medical Assistance

Cash and medical assistance benefits are available to needy refugees who are not eligible for other cash or medical assistance programs, such as Temporary Assistance to Needy Families (TANF), Supplemental Security Income (SSI), or Medicaid, and who arrive in the U.S. with no financial resources. This refugee assistance, if needed, is paid entirely from federal funds through ORR grants to States and private, non-profit agencies. Cash and Medical assistance is available for a maximum of eight months following arrival in the U.S.

Social Services

To help refugees become self-supporting as quickly as possible, ORR provides funding to State governments and private, non-profit agencies which are responsible for providing services, such as English language and employment training. Refugees receiving cash and medical assistance are required to be enrolled in employment services and to accept offers of employment. Social services are also provided through a variety of ORR grant initiatives that focus on special needs of refugees.

Preventive Health Services

ORR provides funds to State Departments of Public Health for preventive health assessments and treatment services to refugees for protection of the public health against

contagious diseases, as well as to prepare refugees for employment, and to meet school immunization requirements for children.

Unaccompanied Refugee Minors Services

ORR provides grants to States for the support and care of refugee unaccompanied minors in the U.S. These children are identified overseas as unaccompanied minors, and enter the U.S. in that status. Depending on their individual needs, refugee children are placed in foster care, group care, independent living, or residential treatment facilities. Refugee unaccompanied minors are eligible for the same range of benefits and services as U.S. children in foster care.

Voluntary Agency Matching Grant Program

The Matching Grant Program is an alternative program to public assistance, designed to make refugees self-sufficient within four months after arrival in the U.S. This program requires a match of an agency's private funds or in-kind goods and services. During the refugees' first four months in the U.S., voluntary resettlement agencies take responsibility for resettling refugees and assisting them to become self-sufficient through private initiatives without recourse to public assistance.

Targeted Assistance Grant Program

This program targets additional resources to communities facing extraordinary resettlement problems because of a high concentration of refugees and a high use of public assistance by the resident refugee population. Special efforts are directed to those refugees who depend upon public assistance.

Assistance to Asylees

As of June 15, 2000, asylum applicants who have been granted legal status as asylees by the INS are eligible for refugee benefits and services, beginning with the date that they are granted asylum. This date is used to compute the benefit eligibility period for ORR assistance and services.

Assistance to Victims of Torture

ORR funds go to treatment centers which assist victims with the physical and psychological effects of torture; assist with social and legal services; and conduct research and training activities for health care providers outside of treatment centers to enhance their ability to provide services to this population. This program was authorized by the "Torture Victims Relief Act of 1998." Estimates of the number of torture survivors residing in the U.S. have been established at more than 400,000. Torture constitutes one of the most extreme forms of trauma, with the potential for long-term psychological and physical suffering. Eligibility extends beyond refugees to include many other immigration statuses.

Assistance to Victims of Trafficking

The Victims of Trafficking and Violence Protection Act of 2,000 provides that victims of severe forms of trafficking who have been certified by HHS be eligible for benefits and services to the same extent as refugees. Children who have been subjected to trafficking do not need certification, and are eligible for Federal benefits and services, such as the Unaccompanied Refugee Minor Program. The process of certification requires HHS, in consultation with the Attorney General, to certify that a trafficking victim is (1) willing to assist in the investigation and prosecution of a trafficker, and (2) has made an application for a T-visa or is a person whose presence the Attorney General is ensuring to carry out a prosecution. ORR carries out the HHS responsibilities under this Act.

Temporary Assistance in Time of Crisis

The Social Security Act authorizes the Department of Health and Human Services (HHS) to provide temporary assistance to United States citizens and their dependents who are identified by the Department of State as needing to return from a foreign country to the U.S., but do not have resources to do so. This financial assistance is repayable to the U.S. Government. If an American citizen in a foreign country becomes ill, is without funds, or needs to be returned to the U.S. because of a threatening situation in a foreign country, HHS will provide needed services.

For situations involving the evacuation of a group of Americans from a foreign country, HHS may be requested to establish reception sites as well as provide individual assistance. ORR administers the Repatriation Program for HHS, for both individual and group repatriation, through a National Emergency Repatriation Plan.

August 2000

Retrieved 5-4-03 from <http://www.acf.hhs.gov/programs/orr/mission/factsheet.htm>